

The Anglican Digest

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THE ANGLICAN DIGEST

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Pentecost - The Birthday of the Church

It's truly amazing how many Episcopalians shrug off the feast day of Pentecost as just another Sunday. It's a strange sounding name to begin with and it beckons images of an irrelevant Old Testament Jewish celebration. In actuality, the first Pentecost was indeed a Jewish feast that took place 50 days (*pente* means fifty in Greek) after the Festival of the Unleavened Bread. It was called the Festival of Weeks because seven weeks had expired since the first sheaf of wheat was harvested and elevated. Fifty days later, the new wheat harvest was celebrated. Jewish tradition also held that the Law was given on this day, seven weeks after Passover.

We Christians celebrate the Great Fifty Days following the Day of Resurrection of Jesus from the dead. On the 50th day, the followers of Jesus were armed with power from on high. The Holy Spirit came upon them as promised by Jesus. John's Gospel says that

in the name of Jesus, the Father would send the Advocate, the Holy Spirit, who would teach them everything, and remind them of all that Jesus said. He is also called the Spirit of Truth who would testify on Jesus' behalf.

Pentecost is the coming of the Holy Spirit in wind and fire. Wind symbolizes invisible force and power, coming and going as it wills. Fire is purifying and enlightening. Jesus baptized with the Holy Spirit and with fire. For us today, the Holy Spirit is the key who unlocks God's mysteries in Christ for us. The Holy Spirit, the Lord and giver of life who has spoken through the prophets, enables us to comprehend all that Jesus said through the Scriptures. The Holy Spirit, the third person of the Trinity, is God who sanctifies us in our salvation so that we might live holy and obedient lives. He comes to each of us in our obedient lives. He comes to each of us in our baptism (we are sealed by the Holy Spirit in baptism and marked as Christ's own forever) and guides us, if we'll

let him. Christians who live the Holy Spirit lives demonstrate the fruits of the Spirit in their living (Galatians 5:22-23).

We must be "Pentecostal" in the sense that the Holy Spirit must be the source and course of our corporate and individual lives in Christ. Happy Birthday, Church. Pentecost was called Whitsunday (White Sunday) in England because they dressed in white for all the baptisms that took place on that day. That is what Pentecost is all about: being empowered to love and serve God his way. The youths and adults recently confirmed by Bishop Smalley were strengthened and empowered for service by the Holy Spirit. They were charged to daily increase in the Holy Spirit until they come to God's everlasting kingdom. This is Pentecost over and over again. Come Holy Spirit, fill the hearts of your faithful and kindle in us the fire of your love.

— *The Rev. Jerry Adinolfi,
St. Paul's,
Coffeyville, Kansas*

Lord and Giver of Life

When, in the Nicene Creed, we say, "We believe in the Holy Spirit, the Lord and Giver of Life," we are describing the framework for normal Christian worship. The Holy Spirit is the Third Person of God (the Three-in-One) who communicates with us.

God's Holy Spirit touches our human spirit to make us aware of God in a personal way. He gives us the excitement and closeness — the aliveness — that turns our "ought to" and "should" in worship into "want to" and "must." Because the Holy Spirit points to Jesus, and Jesus shows us the Father, our worship flows spontaneously when the Holy Spirit is present.

Without the presence of the Holy Spirit, or when we will not surrender to him and welcome him into our midst, worship is dry and meaningless to us. And it probably doesn't do a lot for God, either.

In Acts 19, Paul asked a group of disciples in Ephesus if they received the Holy Spirit when they believed. I think Paul had just attended one of

their worship services and was trying to figure out why it was so boring. Their answer, bless their hearts, was that they had not even heard that there is a Holy Spirit. There are Christians today who like these Ephesians, haven't received the Holy Spirit.

The Gift was given when they accepted Jesus as their Lord and Savior. Either no one has told them that this gift was part of the package, or they've heard, but just haven't received and unwrapped what God intends for them. I Corinthians 12:3 tells us that no one can say "Jesus is Lord" except by the Holy Spirit, so when we say, and mean, that Jesus is Lord we can be assured that the Holy Spirit has acted in and on us to make this happen.

To surrender ourselves to the Holy Spirit in our worship service simply means that we want to follow his agenda instead of our own. This can be scary, but it need not be. The Body of Christ (that's us) is made up of many different parts (I Corinthians 12:12-26). God doesn't demand that all the parts become identical in

how we worship. He wants us to come into his presence as we are, but giving him our praise and thanksgivings, with love for him and for each other. He desires that we trust him, and allow the Holy Spirit to lead us into worship.

The Holy Spirit is the giver of life. He will give life to our worship, our service, and to us. May each of us dare to say "yes" to him and to however he chooses to lead us in our daily lives and in our worship of him.

— *The EPISTLE,
St. Andrew's,
Mt. Pleasant, South Carolina*



THE SMELL OF SUMMER

In my experience, altogether too much is written about the weather. Some clergy are convinced that they have personally discovered the powerful metaphorical implications that the change of seasons has for the Christian faith. Well, it may seem obvious, and surely rather hackneyed, to make these kind of observations; yet some great ones like Clement of Rome and Augustine of Hippo have not been beyond stooping to them. The less said about the weather the better.

Still, I want to share a piece of my own story which is bound up with Summer, and my sense of smell. If I step outside in Louisiana on a Summer's day, I'm instantly transported back to my boyhood and visits to my grandparents' house in Jacksonville, Florida. The fertile (and polluted?) smell of the St. John's River, and the earthy smell around the rabbit

warren of the azalea bushes in the back yard, must have analogues here in "the Florida Parishes" that evoke these old and pleasant memories. It's time travel of a sort, and wonderfully renewing.

Summer is a time of growth; but for me, it's the sort of growth that looks backward. So here's the meaning of my metaphor: as we grow in the Christian faith, we need to remain connected to our past and mindful of it. Anglicanism, at its best, has looked back to the time of the New Testament and the early centuries of the Christian faith, and the (more or less) undivided Church; not as a way of retreating from the present, but as a way of being faithful. Our past can be the means of renewal in our own time, if we approach it as a living thing, and as the source of an eternal freshness.

— *The Rev. John C. Bauerschmidt, D. Phil., Christ Church, Covington, Louisiana*

Little Miracles

Well done, good and faithful servant. You have been faithful with little; I will put you in charge of much. Come and share your master's happiness.

Matthew 25:21

It is far more common than it should be for Christians to feel as if they do not matter in the grand scheme of things. They see their world as too small for anything particularly significant to happen. They will tell you that they live outside the circle where significant events occur.

The Gospels show us a very different perspective. While there is plenty of space for the big miracles (healing the sick, casting out demons, raising the dead), far more space is given to the "little" miracles of Jesus: looking people in the eye, speaking the truth in love, touching another human being in compassion, making time for children, praying a word of blessing,

telling a story, listening to another's story.

Love breaks into our world the moment we become a vessel for one of Jesus' "little" miracles. Because we carry the very presence of the Holy Spirit, even sharing a cup of cold water is a sacramental act. Grace is released in the smallest act of compassion.

If we are preoccupied with our own insignificance we may miss the opportunity to participate in the very miracles that are already in our world. Jesus places opportunities for "small" miracles in each and every day, and these "little" miracles are very important in the eyes of God, easily far more important than they are to some of us.

Choose to participate in at least one "small" miracle each day. Your cup will overflow with blessing.

— *The Rev. Greg Brewer,
Good Samaritan,
Paoli, Pennsylvania*

For the Birds

The dove descending on the disciples gathered on the Day of Pentecost is the key symbol for the spiritual renewal of a weary group of followers. It represents "ghost, spirit, soul", that part of reality which is not easily recognized, and yet without which we would be "dispirited, soulless". Often talked about in martyrs' legends, depicted in many works of art from ancient Egypt to the Romantic era, the soul of man was envisioned as a bird ascending to heaven after leaving the dying human body. There is a spirit connection between God and man, between the Holy Ghost and man who gives up his ghost.

A recent article in the *Washington Post* by T.D. Reid paints a shocking picture of the spiritual decline of Europe's churches: thirteen people in attendance at Morning Prayer in Canterbury Cathedral, about 300 for Holy Communion in the Mother Church of Anglicanism which can easily seat five times as many. Canon

Michael Chandler is quoted, "We are breeding a whole generation without much spiritual perception." The article continues to point out that this is a Europe-wide phenomenon: the un-churching of large numbers of people who, and here comes the strange twist, "tend to act out what faith they have outside the official structure:" The world offers ways and means to satisfy the yearnings of the human soul; provides musical, literary, and artistic avenues for the unimpeded soaring of the soul bird: organizes opportunities for fellowship in countless "self-help groups"; has psychologists and counselors on standby in every imaginable catastrophe.

The prophets of a post-Christian era are having a field day. As in every crisis, the search for the guilty is on. Easy targets: the official church (whoever that may be), incapable of adjusting the ancient message to modern man. Or: Christian values and methods have so far seeped into society (thoroughly

Christianized its moral, social, and cultural values) that there is simply no need any more for a separate religious institution.

Pentecost IS for the birds – the descending mystery of God and the rising spirit of man. It is a deeply psychological feast, psychology being the study of the soul (Greek *psyche*). But religious psychology is not in the business of peddling palliatives, of furnishing feel-good moments of temporary relief. We can be grateful for all the modern ways of medicine and therapy but must never forget that their horizon is coping, NOT healing; readjustment, NOT repentance. After all the counseling, the pills, the support groups, the soul of man still longs for God “as a hart longs for flowing streams” (Ps. 42:1); still asks, “Why are you cast down, O my soul, and why are you disquieted within me?” (v. 5) until it finds rest in HIM. May God, through HIS spirit, refresh ours!

— Dr. Georg Retzlaff, Church of Ascension in Hagood, Bamberg, South Carolina

Pentecost

Pentecost comes every year to remind us that God wants to live in the present tense in our lives. A famous Christian leader of another generation was once asked to name the greatest need of today's church. He answered, “Another Pentecost!” When asked the second greatest need he answered, “Another Pentecost!” And as we look around at today's church and we see the power shortage, we know that he was right. What we need is another Pentecost. We need to experience anew what St. Paul called the “fruits of the Spirit,” which are these: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:25). Let's go for it!

— The Most Rev. Walter H. Grundorf, via DEUS

Use of Time

O God, in the course of this busy life, give us times of refreshment and peace; and grant that we may so use our leisure to rebuild our bodies and renew our minds, that our spirits may be opened to the goodness of thy Creation; through Jesus Christ our Lord. Amen

Rest and recreation are necessary counterparts to work and involvement. Our Lord from time to time, disengaged himself from the routine of giving and filling others to receive and be filled. The summer months are, for many, a time for vacations and leisure. All too often our "escape" from the routine ends up being more hectic and draining than the very hustle and bustle from which we try to get away. We pass up opportunities for true re-creation in a swirl of exhausting busyness.

We know that holidays and periods of leisure time cause many to suffer depression and anxiety. One thing that contributes to this is trying to cram too many "things" into a short period of time. Many of

us come back from a vacation tired, irritable and just used up. The use of time, requires stewardship. Leisure must have some structure. It must include periods of rest, reflection, renewal, and time for "recharging the batteries" as well as periods of activity and exercise.

As Christians, we are called to nothing less than the sanctification of time. We are to use our time — the time God has given us — in a creative manner for his glorification. The clue to using our time (leisure and work) in this fashion is found in prayer; corporate worship and personal prayer and meditation. Now obviously we don't always do a very good job of this. But when we see our stewardship of time from this perspective, the chances are that we will not become anxious or depressed over what to do with our time. We will be refreshed, filled, and reminded that the hours and days and years of our lives have purpose and meaning.

— *The Rev. Terrence N. Jordan,
St. John's, Dallas, Texas*

The Anglican Rosary

Anglicans have an incredibly rich prayer life, both in public at Holy Eucharist, and during private times at home or in the office. Our reverence to prayer is something I have always celebrated and have always heard others consider remarkable.

However, many of us are on a continual (if not permanent) mission to make our spiritual lives even richer. We may go to a different church occasionally, read a book about a religion we do not know much about, or even consider "borrowing" ideas from other sources.

I recently embarked on a journey to enrich my prayer life. I was constantly running back and forth from bookstore to bookstore, borrowing books about prayer from my priest, and searching the Scripture for guidance. However, when I stumbled upon the tradition of the Anglican rosary, my search

was thrown completely off track.

The Anglican rosary is a young form of prayer. It was adapted in the 1980s and spread by word-of-mouth. It is a combination of both the Eastern Orthodox and Roman Catholic rosaries. However, the Anglican rosary has only 33 beads, including 28 "weeks" beads, four "cruciform" beads, and one "invitatory" bead.



I was skeptical of the idea at first, but praying the rosary is a fantastic habit, and can be a wonderful experience, which is probably why the practice has been around since the early 8th century BC. Not only are you mentally communicating with the Lord, but you are also getting yourself involved physically by holding/feeling the beads with each line of prayer you utter.

One of the main things that drew me to the Anglican rosary is that you are "encour-

aged" to compose your own prayers. For those who are more traditional, the Hail Mary or the Lord's Prayer may be of preference. For those who are more improvisational, there need not even be a specific, laid-out prayer and you can just "go with the flow."

There is a generally suggested format for those who are somewhere in between the two, or need a sort of inspiration for composing their own prayers to use with the rosary.

Cross/crucifix:

Lord's Prayer

Invitatory bead:

A Collect (BCP 159-261)

Cruciform beads:

A prayer or thanksgiving (BCP 814-841)

Week beads:

For each bead, say a line from a Psalm.

(Repeat the cruciform and weeks beads three times.)

Invitatory bead:

Confession (BCP 360)

Cross/crucifix:

Lord's Prayer, Gloria Patri

There are several organizations who promote use of the Anglican rosary to enhance Christian prayer life. These organizations are a few clicks away on the Internet and will gladly furnish answers to questions one may have about the topic. Many will send you instructions about making your own rosary — with beads, stones, or simply knotted cord — if you cannot afford to buy one or are simply feeling creative.

God works in so many different ways to bring us closer to him. It is our choice to decide in what ways we personally want to connect with him, how often, and at which times. Although it seems like such a simple idea, the Anglican rosary has helped my spirituality grow in so many different ways, and it is my prayer that this practice will enrich the lives of many others around the world. For his sake, Amen.

- Megan Bridgeman,
St. Luke's,
Granville, Ohio

Communication, Feedback, and Conflict

We all need feedback, i.e., information about how we are being perceived. It is our most powerful way of learning about ourselves, others, and the human situation in which we find ourselves. Too often, our attempts to give or receive feedback fail and result in miscommunication, anger, and hurt. Much of this hurtful talking at cross-purposes can be avoided by keeping a few basic ground rules in mind.

- **Address** issues and specific actions rather than personalities. If we merely want to trade put-downs, we are not going to communicate anything useful. Therefore, consider the question, "Whose needs are being met?" Letting someone have "a piece of your mind" may make you feel good and righteous, but what does it do for us all as the Body of Christ? Perceived attack merely produces counterattack or withdrawal to attack another day in another way.

And that does not help at all.

- **Assume** people mean well according to their enlightenment. They, like you, do the best with the data they have, the means they have for processing it, the time they have for so doing, and from within the context in which they find themselves. None of us has all the data; none is perfect at processing it; none has unlimited time; and all of us bring our own context to the situation. What we collect as "relevant" data differs; the way we process it varies; and in general, we are unconscious of the ways in which our own context distorts what we see. What we see as "real" has to be approached with some humility when we are up against the equally "real" but different reality of other people. We all err. Therefore, beware of projection. The moment we perceive others as "bad," "wrong," or "evil," etc., we may be conjuring up devils of our own making. This is not to deny that evil and malevolent intentions do exist in this world; however, it is pragmatically more use-

ful to assume good intentions — until clearly proven otherwise.

• **Speak** of and for yourself. What you have seen, done, or felt are matters on which you are the world's foremost expert. It is valuable data for all — while recognizing that they are your perceptions and feelings, springing up from within you, and as such, several levels removed from the events that "caused" them. Conversely, don't speak for anyone else. While you are the most competent person to speak of and for yourself, in a situation of actual or potential conflict you are probably the least qualified person to speculate about the perceptions, intentions, motivation, feelings, and limitations of others. Let others speak for themselves. And listen.

• **Listen.** Be sensitive to the feelings that the speaker may not be able to communicate directly. Especially listen when what you hear is something you don't want to hear.

Don't rush in to defend yourself or to counterattack. Hear it out, then restate it in your own words and check that you have understood what was said before attempting a reply. You may learn something in the process. If we are not out to listen and to learn, but rather to overpower and to punish, we are compounding the problem and cannot be part of the solution. Yes, there are competing and conflicting interests and feelings at work in this world, in this parish, and in all human organizations. But they can not be dealt with — other than by "guaranteed mutual annihilation" — if communications about them is not possible. Once a cycle of miscommunication has set in, there is no point in arguing over "who started it." The problem is to break the cycle. We can not change history: only today and tomorrow are — in part — up to us. What do we want tomorrow to be? That is the question to address.

— Saint Mark's,
Augusta, Maine

Saint Alban

June 22nd is the feast day for St. Alban, First Martyr of Britain. He is believed to have been executed in 304.

Alban's story is recounted in the Venerable Bede's *Ecclesiastical History*, and several other sources from the fifth and sixth century confirm the name. Just how much of his story is factual and how much is legend is not known. The central events of the story have a quality of truth to them that some of the details seem to lack.

Alban was a pagan living in Verulamium, a Roman town in Hertfordshire. He was a prominent citizen leading a successful life. During the reign of Diocletian and Maximian, persecutions of Christians escalated. A Christian priest sought refuge with Alban, who took him in and sheltered him.



Alban was so impressed by the priest that he was converted and baptized. Meanwhile the governor received information that Alban was sheltering the priest, so he sent soldiers to arrest the man. Alban helped the priest escape, and, wearing the priest's clothing and long cape, was arrested and taken to the governor.

The governor was angry that his men had been tricked by Alban. After all, here was a man of obvious prominence, interfering with the orders of the state, and defying the emperor. The governor was further enraged when Alban refused to sacrifice to the gods, and informed the governor that such acts only lead to eternal damnation. That guaranteed Alban's death.

There are other parts of the story of Alban that seem more legend than fact, such as parting of the waters of a river to get to his place of execution, and similar events

which may have occurred, but are not central to what Alban did.

By an act of compassion, Alban took in a man declared an enemy of the empire. This man converted Alban. It was not simply a minor alteration in habits or tastes. Conversion means complete reorganization. The gospel gives us many examples in narratives as well as parables. People who sell all they have to buy the pearl of great price, or are called on to sell all they have and give the money to the poor. Men who leave their homes or their occupations and follow Our Lord. A man climbs a tree to get a better view, and is called down by Our Lord, not simply to come down, but to follow Him. To become a disciple. And he does it. Men leave their nets and their parents, their tax collection. Nathanael says 'Can any good come out of Nazareth?' 'Come and see', is the answer. And Nathanael never turned back. The call of the first four disciples as recounted in John seems

almost too casual, too off-handed, almost whimsical, yet the change for them was dramatic. Though there were many troubled moments in the three years of their discipleship, many questions and misunderstandings, once they turned aside to follow Our Lord, there was no going back.

As with them, so with Saint Alban. The time between Alban sheltering the priest and Alban's arrest may have been only a few days. Did Alban learn all that he could learn, did he work out all the details of the Faith? Probably not. The central fact, that Jesus Christ is the Son of the Living God, who died and rose again to save Alban from eternal damnation, was all he needed to know. Though we are called to learn all we can, what more can any of us require?

*Blessed Alban, proto-martyr
of Britain, pray for us.*

— THE KALENDAR,
Church of Our Savior,
Atlanta, Georgia

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Have Mercy!



I am continually struck by an important difference between "ECUSA-style" Anglicanism and "Church of England-style" Anglicanism.

That Poet Laureate of England John Betjamen never ceased to praise his national church for its comprehensiveness, for its "high", "low", and "broad" stretch. Although an Anglo-Catholic, he loved the Evangelicals. He lampooned them sometimes — read his 1940 masterpiece "Bristol and Clifton" — but he also loved them.

Our sort of Anglicanism, on the other hand, seems more along the line of "my way or the highway." The unwillingness of ECUSA bishops to allow for dissenting minorities, even after they were told by the Primates to make provision for alternative oversight is astonishing. But they will not do it. From the trenches I can honestly report that fact. They will not do it.

Why, and I mean this as a

question for the historians, does ECUSA act like Cardinal Richelieu and not like that celebrated Archbishop of York who intentionally gave space to William Grimshaw of Haworth in the 1750s? Grimshaw was an Evangelical and almost non-canonical in his parochial practice, but the Archbishop blessed his work. Thousands stayed in the Church because of that one man's act of episcopal generosity.

Why are our "Minneapolis bishops" so determined to grant no safe place for ... well, us? I don't know. Do you?

If such an eccentric style of "Anglicanism" prevails in this country, I fear so very much for us all.

— *The Very Rev.
Dr. Theol. Paul F.
M. Zahl,
Cathedral Church
of Advent,
Birmingham,
Alabama*



Salaam on Islam

Salaam on Islam. Salaam is the Arabic word for "peace," and I believe that a peaceful approach to looking at and working in the Islamic world is Christ's way forward. Not only did I grow up in the Muslim world, I have spent most of my life there. Many of my best friends are Muslims. And I have recently been deeply disturbed to see how Western Christians demonize Islam, with "supposed" experts popping up to lend their views, creating an Islamaphobia that results in many seeing Islam as our enemy and vice versa.

There is a quickly growing discord between Christians and Muslims, with many Christians portraying Islam as "the last great enemy to be conquered." The images are militant — from capturing Islamic strongholds to reclaiming the land. Of course, it is all meant within "the spiritual realm." However, the image they project of Islam, particularly of its relations with Christianity, is unbalanced, one-sided, and at

times mythical. It presents Muslims as dangerous people. There is rarely, if ever, a positive description of a Muslim. The oft-held idea of conversions taking place by the sword from the Middle Ages on is, for example, a myth much propagated in anti-Islamic Christian literature.

From living most of my life among Muslims, the truth is that the majority do not see themselves in any holy war against the U.S., are peace-loving, great friends, incredibly hospitable, gentle, and kind. There never has been a greater need for us to realize what we have in common with Muslims and build on those commonalities.

St. John of Damascus can serve as a helpful guide. He was one of the greatest theologians in the seventh century, just after the death of Mohammad, and grew up a Syrian Christian in the Islamic Arab court of Damascus, where his Christian father was chancellor. As an adult, he was an intimate friend of the Caliph, becoming the finance minister him-

self. This relationship made him one of the very first Arab Christians capable of acting as a bridge between Christianity and Islam. In old age, he became a monk and wrote the first ever Christian treatise on Islam. While he of course did not agree with all of Islam's theological tenets, he nevertheless applauds the way Islam converted the Arabs from idolatry and polytheism and writes with admiration of its single-minded emphasis on worshipping the "one true God."

There has been a kinship over the ages of which both Muslims and Christians were aware. Indeed, during Islam's expansion in the Middle East following Mohammad's death, many eastern Christians welcomed the Arab Muslim armies as liberators, as they were oppressed by the Byzantine Christian West.

When spending time among Christians in the Middle East, we become aware of how much early eastern Christian tradition formed the foundation for the basic practices of Islam. The Muslim

form of prayer, with prostrations and bowings, comes from the ancient Syrian Orthodox Christian tradition and is still practiced today. The month long fast of Ramadan is an Islamicisation of our Lent, and some eastern churches still practice an all-day fast. The architecture of the earliest minarets, square instead of round, came from the church towers in Byzantine Syria. The same could be said about their pilgrimage to their holy city, creed, and prayer five times a day – all having Christian origins.

If a Christian from sixth-century Byzantium were to return today, he would find much more that was familiar in the practices of Muslims, than in a contemporary American evangelical church. Most U.S. Christians have lost the understanding that our faith is also a Middle Eastern faith in origin, consequently loosing their true sense of identity.

If our heart's desire is that Muslims be introduced to the true nature of Christ, it is critical that we build upon any kinship and proximity be-

tween the two, rather than act and speak in ways that create further alienation. What Muslims need from us is love. We must be involved today in an effort to help them, not "conquer them," by good-will, appreciation and sympathy—in the spirit of Christ. As my friend Christine Mallouhi says, now is the time to "wage peace" on Muslims. For they, like us, are made in God's image. Salaam on Islam.

— The Rev. Paul-Gordon Chandler, St. John the Baptist, Maadi, Egypt and author of GOD'S GLOBAL MOSAIC (IVP).

Help Us Spread the Word

If you find an article in your reading, which you think worthy of a wider audience, please send it to TAD with a note telling where you found it. Mail items to Managing Editor, THE ANGLICAN DIGEST, 805 CR 102, Eureka Springs, AR 72632.

Voice of Pentecost

The following was found in the writings of an unknown 6th century African preacher:

They spoke in every tongue. It was God's will to demonstrate the presence of the Holy Spirit at that moment by enabling those who had received him to speak in every tongue. It is through the Holy Spirit that love is poured out in our hearts.

Now the love of God was to gather together the Church all over the world. Consequently, while a single man, if he received the Holy Spirit, could speak in every tongue, now the Church in its unity, which is established by the Holy Spirit, speaks in every tongue.

And so if anyone says to one of us, "You have received the Holy Spirit; why do you not speak in tongues?" he should reply, "I do speak in every tongue. For I am in the Body of Christ, the Church, which speaks in every tongue. For what did God signify by the presence of the Holy Spirit if it was not that his Church would speak in every tongue?"

The Priority of Prayer

Prayer. There isn't a Christian I know satisfied with his or her prayer life. We all want to pray more and pray more effectively. Looking to the great saints of the past can often be more discouraging than encouraging.

German Reformer Martin Luther once opined that he couldn't get through his day without spending at least 3 hours in prayer. I look at my hectic life and wonder how I could get anything done if I did spend three hours a day in prayer. But perhaps that's just the point. Maybe we've all allowed our days to be filled with activities that have squeezed out what matters most: the priority of prayer.

In its simplicity prayer is talking and listening to God. This is what Scripture teaches us about this lifeline of the Christian life.

- God wants us to pray. I Thessalonians 5:17 admonishes us to pray without ceasing; and Jesus exhorted us to always pray and not lose heart (Luke 18:1).

- God will answer prayer. We learn from our Lord's teaching in the Sermon on the Mount that God knows what we need before we even ask, and that He does answer prayer (Matt. 7:7-11). God's answer to our prayers may be "yes," "no," or "yes, but not now."

- Some things impede prayer. Scripture lists five specific things that interfere with the Christian's prayer life. The first is tolerating habitual sin (Ps. 66:18); the second is praying from base motives (James 4:3); the third is treating one's spouse badly (I Pet. 3:7); fourthly is doubting God's faithfulness (James 1:67); and lastly is a rejection of God's Word (Prov. 28:9).

- We are to pray according to Jesus' instructions. These instructions include praying privately (see Matt. 6:5-6), praying sincerely, praying orderly (as in the pattern of prayer Jesus left us in the Lord's Prayer), praying worshipfully, praying fervently, praying continuously and not giving up, and praying humbly.

I can tell you confidently that there is an inextricable and reciprocal relationship between your own spiritual growth and your prayer life. You will not mature as a believer if you do not pray, and the more you mature in the faith the more you want to pray and will pray.

At the end of the day, prayer is about a dynamic relationship with the living God. This means that prayer must flow from a desire to pray and will only flower into full bloom if we discipline ourselves to pray.

As you begin to get serious about your own prayer life, let me suggest a few things to help get you started.

Firstly, set time aside to pray regularly everyday. If you are a morning person, set time aside early in the morning before the daytime activities begin. If a night person, set time aside in the evening after the kids are in bed and the house is quiet.

Secondly, be honest with God. We can often hide our hurts and disappointments

behind “stained glass” language in prayer, but God knows who we really are and what we really need. Prayer is a wonderful catharsis if we open ourselves up to God’s enfolding and limitless love.

And lastly, be patient. Nothing worthwhile ever comes easy and without a cost. Be patient with yourself. Learning to pray takes time. As Max Anders puts it, “When God wants to make a squash, he can do it in six weeks. When he wants to make a great oak, it takes decades.”

I close with this great quote from Charles Haddon Spurgeon:

We cannot all argue, but we can all pray; we cannot all be leaders, but we can all be pleaders;

We cannot all be mighty in rhetoric, but we can all be prevalent in prayer.

I would sooner see you eloquent with God than with men.

– The Rev. Quintin Morrow,
St. Andrew's,
Fort Worth, Texas

The Gift

The Great Fifty Days of Easter reach their startling climax on Pentecost Sunday. The Acts of the Apostles describes the coming of the Spirit as "*a sound from heaven like the rush of a mighty wind.*" It was indeed the "*world turned upside down. Tongues of fire. Ecstatic utterance. Medes, Parthians, and Elamites*" were given a common language where before there was none.

The cowardly Peter, who had warmed his hands by the courtyard fire even as his heart grew cold with denial, was made a new creation. The impetuous fisherman became the bold proclaimer of the Gospel, and thousands were converted.

This *coming of the Spirit* is a

marvelous and yet bewildering thing. We long to be transformed. The emptiness of all the alluring counterfeits with which Satan tempts us fail to produce the promised effect, and without the Holy Spirit we are quite literally dead.

"Restore unto me the joy of my salvation, and take not thy Holy Spirit from me," the Psalmist writes. Ah, yes, this is our prayer. God has breathed into us his Spirit, his *ruach*, in creation. But it is not a breath that we can keep. We must exhale, and we are dependent on him to breathe life into us yet again. We long for his Spirit. We gasp for his Spirit.

But thanks be to God, we, as Catholic Christians, all have our personal Pentecost in the Sacrament of Holy Baptism. As the great Orthodox theo-

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logian Alexander Schmemann writes in *Of Water and the Holy Spirit*: [We are sealed by the Holy Spirit in Baptism] and this sealing makes, reveals and confirms us as members of the Church, the Body of Christ, and citizens of the Kingdom of God. It [baptism] makes us into ourselves, "ordains" each one of us to be and become that which God from all eternity wants us to be, revealing our true personality, and thus our only self-fulfillment.

Some might say that such claims are rather extravagant. Don't we need to be filled with the Holy Spirit as an "experience" other than the sacrament of Baptism which we may or may not remember? To this query, the Church can with confidence quote St. John: "God does not give his Spirit by measure" (John 3:34). When we receive the Holy Spirit in baptism, we are completely filled, and this Spirit will not forsake us. We are, indeed, as our liturgy assures us, *marked as Christ's own forever*.

If others have a subsequent experience of the Holy Spirit, we rejoice with them, but they must not demand of us that

their particular "experience" be required of all. The New Testament makes it clear that the Spirit cannot be contained nor domesticated; it moves in each life in ways best for that unique soul.

Having received the gift of the Spirit in baptism, we must come to that place where we appropriate the gift as our own. It may be that an infant has received the gift of great grandfather's priceless old watch. It is his, but he has no knowledge that it is his. He, in fact, could not care less. But through the fellowship and intimacy of family, the story is told, the gift is appropriated, and that which was always ours, as well as he who gave it, comes to be cherished.

Come, Holy Spirit, and enliven your Holy Catholic and Apostolic Church. Blow like a mighty rushing wind. Transform and convict your servants. Open our eyes to see the gift you have given us in baptism. "Finish, then, thy new creation." Amen.

— *The Very Rev. M. Dow Sanderson, Holy Communion, Charleston, South Carolina*

Loneliness and Angst

"We pray...for those who are alone." Prayers of the People, Form 6, Book of Common Prayer

We pray a special prayer in Form 6 of our intercessions, for those "who are alone." For years I heard that and called to mind people who live by themselves. I lived alone for eighteen months and found it difficult at times, especially if I wanted to have a meal in a public place.

Lately, however, it has occurred to me that the prayer "for those who are alone" is for all of us, for all people. Because in a sense we are all alone. We all know loneliness, even when we are surrounded by large numbers of people. One of the members of our "Will of God" class recently observed that it was better to be alone than to not be alone and wish we WERE alone e.g., in the case of an unhappy marriage.

Loneliness is part of being

human. St. Augustine said (paraphrased) that we were created by God for companionship with God, and we won't be complete and whole, fully whole, until we are totally one with God. It is at times of real "one-ness" with another human being that we are given a foretaste of that, but the fullness of that experience awaits us in the next world.

Angst is a German word that means to be uncomfortable in our own skin. It is a word that describes the human condition. It is reminiscent of the thought by St. Paul about our not being "at home in the body." Loneliness is a symptom of angst, a yearning for the fullness of heaven. So when we pray "for those who are alone," bear in mind that we are praying for ourselves and for all those around us.

— *The Rev. Canon William
A. Kolb, Calvary,
Memphis, Tennessee*





A PRAYER FOR
Michigan

Guard in beauty, O God, the two great juts of land bowered in the unsalted sea, all garlanded with bays and decked with riches, which we call Michigan. From Royale Isle to Lake St. Clair is Thy bounty strewn, whence Thy people could fashion their livelihood with furs and farms and furnaces.

Consecrate the labor, Lord, and hallow the thoughtful minds that seek to civilize the raw gifts of earth, organizing and refining them to the massive use of humanity. So may industry be yoked to human need, and the great engines of manufacture made to serve the common weal.

*In the print of Thy feet, O Father, may then our footsteps be; and if we fit our foot to a wheel, then bless the little chariots of our making, that they may carry us to the wide places of Thy splendor; through Jesus Christ our Lord.
Amen.*

Graduations

This is the time of year in which there are lots of graduations. There are ceremonies for college students, graduate students, and there are even ceremonies for kindergarten children. Graduations are times when people celebrate the past and the future. Graduations are a celebration of work accomplished. They also represent the door to the next stage of life.

Graduations can be emotional times. I remember with joy my high school graduation. I never wanted to go back into that building again. I could finally get away from my hometown and the sooner the better. I remember the opposite about my college graduation. It was a sad day. Not only did I have to face the cold cruel world; I was headed for three years of military service. At graduations you see smiles and tears. They represent joy and sorrow and the passing of time.

Graduations are also symbols for most of life. We are constantly passing from one thing to another. Life is full of

births and deaths, marriages and divorces, moves and changes. We are forever saying goodbye and hello. We go from welcoming celebrations to farewell dinners. Sometimes we are the host or hostess and sometimes the honoree. We watch changes taking place in everything around us. It is characteristic of life. But at the same time we face the drudgery and the monotony of everyday existence. That is why celebrations become important. They mark the present moment when we can acknowledge both the past

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and the future. We need times to celebrate. And we need to honor the present moment.

We spend time looking back as well as preparing for the future but it is the present moment in which we live. When we mark important moments in life we can have sadness about what we didn't do. We can be angry because things didn't go as we had hoped. The future can also be scary. There is not much certainty in life. But the present moment is where we are. James Thurber wrote, "Let us not look back in anger or forward in fear but around us with awareness." The present moment is always God's gift. It is at this moment that we can see God. It is this awareness of God's presence we need to experience. It is the awareness of God's presence which we celebrate. Even at graduations we need to remember the importance of this fact. God's presence helps heal the past and it takes away the fear of the future.

— *The Rev. Hill C. Riddle,
Trinity Church,
New Orleans Louisiana*

Strawberry Vinaigrette

Use berries to create a satisfying fat-free dressing that turns a simple green salad into a specialty. If you wish, add a grilled chicken breast or salmon filet to field greens and top with dressing.

1 package (1 pound) strawberries
2 1/2 Tablespoons rice vinegar
2 1/2 Tablespoons lemon juice
1 small clove, garlic, minced
1 1/2 Tablespoons chopped fresh chives
1 1/2 Tablespoons chopped fresh basil
1 1/2 Tablespoons chopped fresh parsley
1 teaspoon salt
1 teaspoon seasoned pepper

Rinse, drain, and hull strawberries. Puree in blender or food processor. Stir in all remaining ingredients. Store in a covered jar in the refrigerator. Serve over field greens or spinach salad.

Makes about 2 cups.

— *Submitted*

Rogation & Pentecost

On Palm Sunday two old and dear friends visited our service. One has been an Episcopalian a long time, the other is not a churchgoer. It was my second friend's observation that caught me up short. With a wry smile she said, "You know, every time I think about what you say and what you do and how you dress for church it sounds like the silliest thing in the world ... until I get here, and it all seems perfectly natural."

That statement reveals the power of liturgy, where we come together to say things and do things that are in fact perfectly natural, because they reflect God's presence in our world and in our lives.

The two great post-Easter feasts of Rogation and Pentecost illustrate this. Rogation comes from the Latin, *rogare*, to go around. It was the day on which a procession was formed to parade around the entire village to define what was in and what was out. Prayers would be said periodically during this encircling

procession, that God would bless and protect those who lived within, and that God would send good weather to help the crops that were growing outside of the village. Imagine, if you will, clergy and choir members in vestments traipsing through the mud, followed by children carrying big sticks to chase away the devil. It would look pretty silly if we tried to do that now, but in the context of English village life in the 1600s, it made perfect sense.

Pentecost was originally a Jewish feast, where farmers would give thanks for the harvest of the winter wheat crop and the first signs of green from the summer barley. A portion of each was brought to the Temple and offered to God with a simple prayer, recorded in Deuteronomy 26.

Though each family brought their own sacrifice, there was a tremendous power and security in seeing everyone gathered in Jerusalem on that day, praying to the same God and making the

same offering. A small sheaf of wheat and a few shoots of barley grass aren't much to present to God in themselves, but they symbolized the gratitude of Israel for God's grace and their trust that God was going to continue to care for them. That they did this together, in community, reminded them that their relationship to God was not personal and private, but corporate and public.

We come together on Sunday mornings because our faith is corporate and public. We worship together because God has promised to be with us whenever a few or more of us have gathered together in Christ's name. If worship were only about the sermon or hearing some inspirational music, we could tune into the Christian TV or radio stations and get our fill. But we know there is something powerful about coming together.

Summer comes on the heels of Pentecost, and with it the temptation to stay home on Sundays. Resist the Devil's wiles! None of us have received enough of God's grace

that we can let a little go by. In a world filled with chances and changes, it is a blessing to return to a place where "all seems perfectly natural."

— *The Rev. Mark Gatza,
Christ Church,
Forest Hill, Maryland*

Creative Person

Central among the traits that define a creative person are two somewhat opposed tendencies: a great deal of curiosity and openness on one hand and an almost obsessive perseverance on the other. Openness, curiosity, and perseverance have to be present for a person to have fresh ideas and then to make them prevail.... Perseverance seems to develop as a response to a precarious emotional environment, like a dysfunctional family or isolation or a feeling of rejection or marginality.

— *Mihaly Csikszentmihalyi in
Creativity: Flow and
the Psychology of
Discovery and Invention*



HILLSPEAKING

ALTHOUGH I retired (for the third time) in 1999, I continue to work almost full time as a volunteer, and my special "baby" is Operation Pass Along. This e-mail from the South Pacific helps to explain why:

Greetings to the Hard Working Staff at Operation Pass Along.

Not 30 minutes ago they came back from the Post Office with a Styrofoam box. I put it on the desk in my office. In went the knife, out came the oohs and aahs.

Imagine the scene: The Bishop and other clergy came round to see what was happening. He said, "Let's give these to Deacon John, he has only one stole, I'll take them when I go next week."

"My servers have no vestments."

"Here, take these."

"They will think the angels sent them."

"They did."

"What's this?"

"A backgammon set."

"What's that?"

"A game white people play."

"Nobody knows what that is."

"My son knows — a New Zealander taught him."

"Take it, tell him it came from an Anglican in the U.S."

"What's this?"

"A maniple."

"I use them, all the time."

"Take it."

"Thank you, Lord."

"What's this?"

"For throwing Holy Water."

"I have two houses to bless in St. Michael's parish on Saturday."

"Here, but bring it back to the Diocesan office on Monday so the other priests can use it."

"Thanks."

"What's this?"

"A hood."

"I have a degree, but I lost mine in the fire."

"Take it."

"And so on . . . Again, you have enriched the lives of several clergy, a bishop, some priests and a deacon, as well as some servers. You are continuing to lift the standards of divine worship here in Vanuatu.

"Thank you and God bless you."

To paraphrase a popular PBS "commercial," if anybody knows of a better business to be in, please tell me.

— *The Trustees' Warden*

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Pentecost Through the Eyes of Mary

We were still all amazed and overwhelmed by the events that fateful year in Jerusalem. The prophet said that my heart would be pierced with a sword and indeed the grief of seeing my Son killed was more than I could bear. From the cross Jesus entrusted me and my grief to his beloved disciple, John.

I guess I always knew I had to give up my Son. Holding my Son's dead, crucified and broken body broke my heart in ways I cannot describe.

But I held on to the belief that the Father would make sense of Jesus' death. I remember my Son saying that he would be killed and rise again. Little did we know that he would rise so triumphantly. Death was trampled by death. Evil was destroyed and all things were restored to God. After the resurrection, our reunion was so unspeakably joyful that I forbade the apostles to even write of it. It was a day of exultation and delight. My soul proclaimed

the greatness of the Lord and my spirit rejoiced in God my savior.

After my Son ascended to his Father, he told us to wait, to wait in an upper room in Jerusalem where we would receive the power of the Holy Spirit. I remember times when the Holy Spirit had so enveloped me that I did not know where he started and I began. But his presence came and went, like the wind. In that upper room, we were to be filled, baptized in the Holy Spirit in a permanent way, as if sealed with the signet ring of the Father. We were both excited and afraid.

Peter was there, as were the other disciples and many of Jesus followers, both men and women. We chose Matthias to replace poor Judas as an apostle. Then, we prayed. We were all together in that place. We had all experienced the cross, the resurrection and the ascension of Jesus, who was my Son yes, but who was also Lord of all, begotten of his Father. Knowing him united all of us, but we were still afraid. Many wondered if we would suffer

the same fate as Jesus and if we were ready to do so.

It was the fifty days after Passover that we were celebrating. We remembered how Moses delivered our people out of Egypt into a promised land of new life and Harvest. We knew that my Son's resurrection would bring new life to those in the tombs.

When the day of Pentecost came, we were praying in one spirit when we heard a strange sound, like a rushing wind. I seemed to recognize the sound, as I often heard it at night as a young girl. This time though, it was louder and seemed to intensify as it got closer to us. Then suddenly, we saw the fire. It was blinding yet it did not hurt my eyes. The fire then separated into tongues and rested on all of us. We began to speak in unknown languages that many who were visiting for the Feast could understand. We were not sure what we were saying, only that it was praise to our God.

This experience forever changed all of us. Peter, who could not overcome his guilt for denying my Son, ran into

the streets and began to preach openly and boldly about Jesus. The fear that we had felt vanished. Everyone was filled with new strength and vitality. All of the followers of Jesus had been given a gift that would remain with them always. The Holy Spirit was to accompany us everywhere we went, for some of the disciples, even to the ends of the earth.

The Holy Spirit gave us a strength that we had never before experienced. He gave Peter and Andrew the strength to face crucifixion. He gave my "son" John the ability to hear God's voice and to receive visions from God's throne. Others the Holy Spirit freed from their guilt and pain. Still others he gave the ability to take the Gospel around the globe. Paul, who had been our enemy, was empowered by the Holy Spirit to preach all over the world. The Holy Spirit gave Paul comfort before Paul's execution by the Romans.

While the presence of the Holy Spirit has never been as strong as that day of Pentecost, we can still feel him.

We feel him when we worship. We feel him when we eat and drink of the Lord's body. We see his presence whenever someone is baptized. He has never ceased to comfort us, to strengthen us, and to help us love each other. He gives us peace. In the words of our brother Paul, the Holy Spirit helps us to have love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. As the Holy Spirit has been my companion, now he is the companion of the church and all who would follow my Son.

— The Rev. S. Timothy Tafoya,
Christ the King,
Arvada, Colorado



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About the Cover

Pentecost by Duccio di Buoninsegna is a tempera on wood painting dating to the very early 14th century and hangs in the Museo dell'Opera del Duomo, Siena. Duccio was a painter, and founder of the Sienese School. Born in the mid-13th century, he allied himself with Byzantine tradition. Duccio has been called the "Last of the Greeks."



from *The Joyful Noiseletter*
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The Holy Bible

In the Anglican Communion, the Holy Scriptures are "the rule and ultimate standard of faith" (*Lambeth Conference of 1888, Resolution II, The Book of Common Prayer*, p. 877). What follows are the prime teachings of The Episcopal Church in the United States regarding the authority of the Holy Scriptures, as found in *The Book of Common Prayer*.

Of the Sufficiency of the Holy Scriptures for Salvation

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.

(Article VI, *BCP*, p. 868)

Of the Authority of the Church

The Church hath power to decree Rites and Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to

ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity for Salvation.

(Article XX, *BCP*, p. 871)

The Catechism

Q. Why do we call the Holy Scriptures the Word of God?

A. We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible.

Q. How do we understand the meaning of the Bible?

A. We understand the meaning of the Bible by the help of the Holy Spirit, who guides the Church in the true interpretation of the Scriptures.

(*BCP*, p. 853)

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear

them, read, mark, learn, and inwardly digest them; that, by patience, and comfort of thy holy Word, we my embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ; who

liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

(BCP, p. 184)

— *St. Mary's Church,
Warwick, Rhode Island*

Midsummer

We are now in the midst of high summer, that quiet spot that, itself, lies at the core of summertime. For many of us this is a time when we can let go of some of the practical demands of our day-to-day lives. Time away from our work and homes, for example, sets new schedules or maybe does away with schedules altogether. For others, these few weeks of July offer the opportunity to prepare for the fall. "Let's get the canning done now," my grandmother used to say about mid-July. "These tomatoes won't stay ripe for long, and you'll be glad we did this in January." And so days were devoted to picking and peeling, measuring and pressure cooking, filling quart jars and lining them up in the cellar like soldiers ready to defend us against the onslaughts of win-

ter. I cannot honestly recount enjoying these periods of intense activity because tomatoes were followed by beans, and beans by cherries, all of this punctuated with the weekly round of mowing the lawn and mulching the flower beds.

But if the days were long, hot sweaty marathons of labor, the nights were very heaven. Dusk descended like a dark blue cloak around the shoulders of the half-harvested crop and the pungent smell of unseen mari-

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golds and geraniums filled the air. At ages nine, ten and eleven, my brother, cousins, and I would fill the twilight with games of tag and hide-and-seek, the louder our shrieks the greater the fun, but with the advent of adolescence we became more contemplative. We preferred to lie on the lawn, smelling the grass we had just cut and watching the moon and clouds move between the tree branches over our heads. While listening to the murmur of the adults' conversation on the porch and the tinkling of ice in their glasses, we talked knowingly about the little we knew of life and love and about what the future held for us. Eventually gnats replaced the fireflies, and the magic faded as we were called indoors for baths and bed. The day's cycle complete, we slept soundly in God's arms.

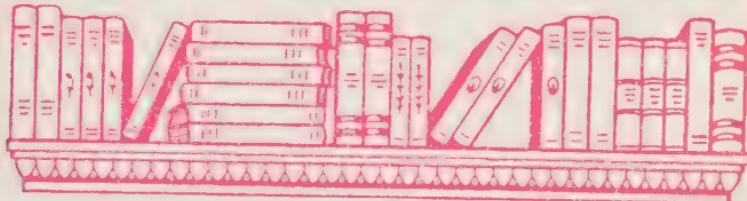
"Time held me green and dying," wrote Dylan Thomas, "Though I sang in my chains like the sea," he concludes in his poem "Fern Hill," a hymn of praise to life, love and loss. And in this same sense, we, too, often feel the loss of those golden days of midsummer

when the line between work and play blurred, leaving nothing but joy. We all too easily forget that our times are in God's hands and that we still are held in the arms of divine love. We allow doing to supplant being, haste and schedules to drive the fireflies away.

We swat at gnats that won't go away. This dynamic comprises so much of the human condition: we work harder and harder to earn the gift that has always been a gift. Therefore, contrition, confession and penance are in order, not necessarily in sackcloth and ashes, with the beating of our breasts and tearing our hair. No, let us acknowledge that we have strayed from the balance of our lives; let us remember that God's gifts have always been ours. May our penance consist of checking our lists of things done and left undone and then placing them aside, allow God's love to surround us as we count the stars and maybe even a firefly or two.

— *The Rev. Canon William K Bailey, Jr., TIDINGS, Trinity Cathedral, Columbia, South Carolina*

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AND IN ALL PLACES



❖ **GREMLINS IN THE TYPESET** — a couple of errors of note in the A.D. 2004 Lent issue of THE ANGLICAN DIGEST: on page 30, near the middle of the second paragraph, the word churches crept in. The phrase should read, "...which can modify themselves to reflect whatever street that happens to be." On page 44, in the piece about Christ Church, Dover, Delaware, we have been assured that the parishioner rode to Philadelphia in 1776 to sign the Declaration of Independence. He was not littering and did not toss the Declaration or any other bits of paper along the way. Finally, Mozart's Kyrie appears in his *Mass in C Minor*; Bach's in his *Mass in B minor*.

❖ **MORE THAN A DOZEN TORNADOES** touched down in Houston in November, causing major damage around the city and destroying the 59-year old church building of St. James' Church. Parishioners are worshiping in the

adjacent school's assembly hall and are looking forward to rebuilding. In the two months following the tornado, St. James' received more than \$90,000 from friends and strangers, near and far. If you would like to help with the rebuilding effort, you can send a contribution to: St. James' Building Fund, 3129 Southmore Blvd., Houston, TX, 77004. The Rev. Irving Cutter is the rector.

❖ **THIS YEAR MARKS THE 1400TH ANNIVERSARY** of the foundation of St. Paul's Cathedral and the re-organization of the Diocese of London in England. The Rt. Rev. Richard Chartres, Bishop of the diocese, has announced a series of events and services which have been planned to celebrate this quattuordecimcentennial year under the heading "London Visions, Back to the Future".

❖ **THE SOCIETY OF THE SERVANTS OF OUR LORD** announced the profession of

life vows of Sister Catherine at St. Anne's Church, Crystal River, Florida.

GYUDE BRYANT, CHAIRMAN OF LIBERIA'S INTERIM GOVERNMENT, thanked U.S. church leaders and representatives for their continued support as the west African nation continues to rebuild after more than a decade of civil war. A long-time lay leader of Liberia's Episcopal Church, Mr. Bryant was in New York for a meeting of international UN donors held at New York's Episcopal Church Center to raise assistance for Liberia.

TO THE TAD READER IN TUCSON who asked "where TAD stands", if you will send us your name and address, we will be happy to tell you.

COOL WEB SITE: Anglican Church Music Web Ring at g.webring.com/hub?ring=churchmusic

A RECENT ABC NEWS POLL showed most Americans believe the well-known Bible stories. Most Americans

believe the story of Noah and the flood word for word. Overall, 64 per cent of those canvassed believed the story of Moses parting the Red Sea was "literally true, meaning it happened that way word for word." Sixty-one per cent felt the same way about creation. About eight in 10 adult Americans are Christians.

MAKES THE HEART SAD... A UK newspaper, *The Guardian*, reports that children will be taught about atheism during religious education classes under official plans being drawn up to reflect the decline in church-going in Britain. Non-religious beliefs such as humanism, agnosticism, and atheism would be covered alongside major faiths such as Christianity or Islam under draft guidelines being prepared by the authority which regulates what is taught in schools in England. Also from *The Guardian*, only 21% of Britons say they attend an organized religious service regularly, and even this figure is surprisingly high, given that other surveys indi-

cate that fewer than 10% attend church each week. Other countries showed far higher claimed religious attendance: 54% in the US, 58% in Mexico, 68% in Indonesia and 91% in Nigeria. Britain also registered the lowest proportion of those believing that theirs was the only true God: 31%, compared with 51% in the US and 96% in Indonesia. Meanwhile, *The Church Times* reports that religious ceremonies accounted for only one third of marriages taking place in England and Wales in 2002, a two percent drop from the previous year. In 1991, more than half the marriages were held in places of worship.

◆ NUMBER OF LUTHERANS WORLD-WIDE climbs to nearly 66 Million. While Lutheran Church membership in Europe is down by 640,000, it is up by 1.1 million in Africa.

◆ THE GOSPEL ACCORDING TO DR. SEUSS: *Snitches, Sneetches, and Other Creachas* is a new book recently released by Judson Press.

The book will be in bookstores throughout the country. In *The Gospel According to Dr. Seuss*, author James W. Kemp, a United Methodist pastor, takes a close look at some Dr. Seuss stories and finds that many are inspirational as well as entertaining.

◆ THE FORMER BRITISH COLUMBIA DIOCESE OF CARIBOO once again has a bishop. Now called the Anglican Parishes of the Central Interior (APCI), representatives from the parishes elected Canon Gordon Light to the position of bishop suffragan to the metropolitan of the ecclesiastical province of British Columbia and the Yukon, currently Archbishop David Crawley.

◆ ANNE MOATS WILLIAMS was priested behind bars inside Anamosa Iowa State Penitentiary. Although a long-time resident of the town and member of St. Mark's, the congregation from which she was called to the priesthood is incarcerated. Her ordination took place in the prison chapel.

Hymn Notes

O Beautiful for Spacious Skies, Hymn 719

Katherine Lee Bates, 1859-1929.

Tune: *Materna*

Samuel Augustus Ward, 1848-1903.

Following summer school at Colorado Springs, Katherine Bates and other instructors celebrated with a trip to the top of Pike's Peak. Due to the uneasiness caused by the high altitude, the group stayed on the peak just long enough for "an ecstatic gaze." As Miss Bates recounted in 1918, "it was then and there, as I was looking out over the sea-like expanse of fertile country spreading away so far under those ample skies, that the opening lines of the hymn floated into my mind. When we left Colorado Springs, the tour stanzas were penciled in my notebook." The poem was not published until two years later, in the July 4, 1895, issue of the *Congregationalist*.

The image of "alabaster cities" was inspired by the "White City" of the Chicago Columbian World Exposition which Miss Bates visited on her way to Colorado.

The tune *Materna* first appeared in the Episcopal Hymnal (1892) as the setting of the text "O Mother Dear, Jerusalem" and continued to appear in subsequent Episcopal hymnals through *The Hymnal 1940*. However, in 1912, the president of Massachusetts Agricultural College asked the composer's widow for permission to use the tune with Miss Bates's text. Set to *Materna*, this patriotic hymn became widely popular during World War I. This matching of text and tune has been inseparable ever since. It is often referred to as the "second" national anthem.

O beautiful for spacious skies,
For amber waves of grain;
For purple mountain majesties
Above the fruited plain!
America! America!

God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!

God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law.

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!

God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

WE RECOMMEND

[Books with ITEM number are available through THE ANGLICAN BOOKSTORE, others are available from your local bookseller.]

The Gift Of Faith: Short Reflections by Thoughtful Anglicans compiled by La Vonne Neff (Morehouse). A delightful little book, filled with over sixty well-chosen, brief reflections on "faith" by notables as well as unknowns, classical as well as contemporary. Neff includes brief biographical notes that add extra interest to the readings. While this little book is appropriate as a gift for graduations, confirmations, or other significant occasions, it is also one I will keep nearby for my own meditation time.

- *The Managing Editor* Item M069T



Tools of Her Ministry: the Art of Sister Gertrude Morgan by William Fagaly (Rizzoli). This original monograph on the self-taught African-American folk artist, street evangelist, poet, and musician captures the spirit of this important character of the mid-20th century. In 1934, sitting in her kitchen in Columbus, Georgia, she heard a distinct call from God to go to New Orleans and preach on the streets of the French Quarter. The ensuing decades saw her ministry unfold in a simple but powerful way. Fagaly tells the story of her association with a Jewish entrepreneur, Larry Borenstein, who turned her art into a source of income for her mission. This book is the companion volume to the traveling exhibition by the same name, sponsored by The American Folk Art Museum.



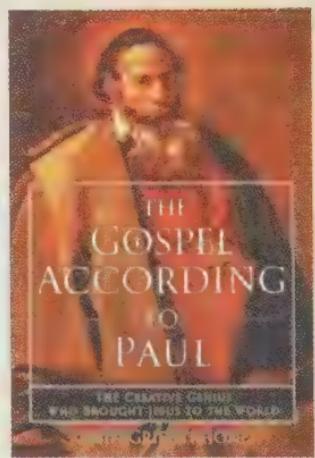
Invitation to Solitude and Silence: Experiencing God's Transforming Presence by Ruth Haley Barton (InterVarsity). The author opens with recognition of the irony of "filling a book with words on moving beyond words into solitude and silence." Using Elijah's experience recorded in I Kings 19, she delves into the inner world of questions, loneliness, self-centeredness — the "dark" things that dwell deep within each of us — and finds a place where she can meet God. As we learn to find rest — for the body, for the mind, and for the soul, we find the courage to face ourselves in the presence of God. She shares her insights from her journey of transformation in this imminently readable book.



The Wound of Knowledge: Christian Spirituality from the New Testament to St. John of the Cross by Rowan Williams (Cowley). The Archbishop defines the task of every generation as "making our engagement with the questioning at the heart of faith so evident in the classical documents of Christian belief. This is not to recommend any of the currently fashionable varieties of relativism or to romanticize a wistful 'half-belief.' The questioning involved here is not our interrogation of the data, but its interroga-

tion of us ... the greatness of the great Christian saints lies in their readiness to be questioned, judged, stripped naked, and left speechless by that which lies at the center of their faith." A resource book for individual spiritual growth in a time where this walk is akin to treading through a minefield.

The Gospel According To Paul: The Creative Genius Who Brought Jesus to the World by Robin Griffith-Jones (Harper-San Francisco). Griffith-Jones delves into the world of Paul to bring his thoughts to light for the general reader. While not lacking in depth, the author makes no assumptions about the reader's background in bible study, history, or even faith basis. His goal is to let the reader hear Paul in our time with the force which first century listeners would have heard him.



University Church of St. Mary the Virgin

It would be hard to find a richer symbol for the religious life of Oxford than the University Church of St. Mary the Virgin. Located on High Street just across from University College, this church has been the scene of most of the powerful moments in the religious history of this city and indeed British Christianity. Some of what has happened here had direct influence on the Church in America as well.

St. Mary's was consecrated in 1189, although Christians had worshiped on this spot since Saxon times. Its tower

was constructed in 1280, and it looked down over a serious student riot in 1285. A deadlier and more notorious student riot occurred on St. Scholastica's Day, February 10, 1335. Those ancient tensions of "town and gown" are well known here. After this riot, the mayor and council of Oxford were required to do penance in the church, a custom which lasted over 500 years.

The list of famous preachers to visit St. Mary's would take the rest of this space, but a few highlights make the point. In 14th century, John Wyclif, one of the earliest English reform-

ers, preached here during the years he was a student and master. Four hundred years later, on August 24, 1744 John Wesley preached his final Oxford sermon at St. Mary's, criticizing the establishment church for its lack of faith and moral laxity. This was in the dawn of what would become the Methodist Church.

It was left to John Keble, an Oxford priest, to preach the sermon which most changed Anglicanism in the 19th century. On July 14, 1833 he preached what is known as the Assize Sermon, "On National Apostasy." Keble and his friends Edward B. Pusey and John Henry Newman were the authors of various short publications or tracts, calling the Church to be the Church, and not just an institution conformed to its age. While their concerns were deeply theological and too complicated for rehearsal here, the Tractarian Movement, also known as the Oxford Movement, reverberated throughout Anglicanism for a generation. Among other



things, it led to the establishment of such conventional traits in our worship today as weekly celebrations of Holy Communion, color schemes for altar hangings, candles on the Table, and varieties of vestments. These may seem peripheral concerns, but most

people are so accustomed to these facets of our life by now that the drama of contrast with Anglicanism in the 19th century is easily missed. Far deeper were the issues the Tractarians raised about the Church's conforming itself to society, an issue which would vex them deeply today. Newman, of course, eventually left the Church of England and went on to become a Cardinal in the Roman Catholic Church. His bicentenary in 2001 called forth a serious reexamination of his impact. Newman often preached in the University Church before "swimming the Tiber" to Rome.

Before ending this review of preachers, one more ought to be mentioned. A little more than a century ago, a mathe-

matics don who was in Holy Orders occasionally preached here, more to assist the incumbent clergy than to make waves like Wesley or Keble. His name was Charles Lutwidge Dodson. To entertain the younger daughter of the Dean of Christ Church, Dodson authored a set of remarkable stories. They have delighted the world ever since. Dodson is better known as Lewis Carroll, and, of course, his stories began with *Alice's Adventures in Wonderland*.

St. Mary's was the site of the trial in 1555 of Thomas Cranmer, Nicholas Ridley, and Hugh Latimer, but that is a subject for deeper reflection. For now, suffice it to say that many roads converge in this venerable building. This church has seen and been a part of much of the history of this city and of Christian history. To think of what has happened here is to encounter a stunning pageant, one which evokes deep gratitude for the faithfulness of generations past.

— *The Rev. William M. Shand,
III, St. Francis,
Rockville, Maryland*

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DEATHS



† THE RT. REV. JUDSON CHILD, 80, in Atlanta, Georgia. Elected Bishop Suffragan of the Diocese of Atlanta in 1978, he was elected Diocesan Bishop in 1983 and served in that capacity until retiring in 1989. He was well known for his Anglo-Catholic liturgical style.

† THE REV. CANON SAMUEL T. COBB, 87, in Charleston, South Carolina. Canon Cobb served at Holy Innocents, St. Martin-in-the-Fields, and St. Philip's Cathedral in Atlanta in the thirty years from his ordination until retirement in 1982. Following retirement he assisted in several churches and taught piano. Bishop Salmon described him as, "a faithful priest of the church, an institution in St. Philip's and the community."

† THE REV. RICHARD H. HUMPHREY, 65, in Upper Marlboro, Maryland. He served parishes in New York, New Jersey, Rhode Island, and Maryland. He also

served as police or fire chaplain in the towns where he lived throughout his ministry.

† THE REV. MOULTRIE HUTCHINSON MCINTOSH, 80, in Lexington, Kentucky. In forty years of active ministry, Fr. McIntosh served parishes in South Carolina, Tennessee, and Kentucky. He was also active in the Christian Medical Society, Faith at Work, Faith Alive, and the Anglican Fellowship of Prayer.

† THE REV. FREDERIC H. MEISEL, 88, in Alexandria, Virginia. Rector emeritus of Ascension and St. Agnes, Washington, D.C., he served parishes in New York and was chaplain at Bellevue Hospital. He was noted for his pastoral love and devout prayer life, captured in his poetry.

† THE REV. ROBERT E. RATELLE, 79, in Dallas, Texas.

Fr. Ratelle was rector at St. Michael's and All Angels, Dallas, for 15 years until his retirement in 1995. He previously served parishes in the Diocese of Western Louisiana. He was a seven-time deputy to General Convention, regent of The University of the South, and trustee of the Episcopal Theological Seminary of the Southwest.

✠ LEAH CORNING, 80, in Jamestown, North Dakota. As a communicant of Grace Church she served on the Vestry and over twenty years as the Treasurer. She also served at the Diocesan, Provincial, and National level of the Episcopal Church. She was Assistant Treasurer of the North Dakota Diocese, and served on the Finance Committee and the Diocesan Council.

✠ THE VERY REV. DEAN PAXTON RICE, 71, in Chicago. Long-time rector of the Church of the Atonement in Chicago, he served on the board of the Chicago North Deanery and the board of examining chaplains.

✠ *May they rest in peace
and rise in glory.* ✠



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Why Is Gideon Threshing Wheat Indoors?

Judges 6:11 - 30

Threshing was the process by which the grains of wheat were separate from the useless outer shell, the chaff. Normally, this was done outdoors, in a large open area where the farmer would toss the beaten wheat into the air so that the wind could blow away the lighter chaff. But Gideon is not outdoors. Gideon is threshing wheat indoors, "beating out wheat in the wine press," because he has to hide it from the Midianites. The Book of Judges tells us, "The Israelites did what was evil in the sight of the Lord, and the Lord gave them into the hand of the Midianites seven years" (6:1).

Because Israel had gone after other gods, the Lord allowed the Midianites to prevail over Israel. No matter where the Israelites tried to hide, "in the mountains, caves, and strongholds," the Midianites would sweep down, destroy their crops,

and pillage their homes (6:1 - 6). Gideon is a man with a problem.

He cannot thresh his wheat openly. He has to sneak off with his bag of grain, close the door, and beat out the wheat where no eyes will see. That is how we find Gideon when the story begins. The angel of the Lord appears and says, "The Lord is with you, mighty warrior." We might wonder if this particular angel has the gift of sarcasm. Gideon is anything but a mighty warrior. Perhaps a better way to understand the angel's greeting is to say that the angel sees Gideon as the Lord sees him, as a mighty warrior. Gideon cannot see his own potential, but God knows Gideon is a mighty warrior, or will soon become a mighty warrior. The story goes on to describe the conversation between Gideon and the angel. The angel commissions Gideon to deliver the people of Israel. Gideon objects that he is the smallest son from a weak family. God promises to be with Gideon and, after God

displays his power by sending down fire; Gideon is finally convinced that this is indeed the Lord. He sets up an altar to God that he names The Lord is Peace.

The story of Gideon is a discipleship story; a story about how God will work in your life if you follow Him. It is a story about what happens when a person, called by God, decides to follow and exactly what that involves. It is a discipleship story because people have not changed and because the God Gideon encounters is the same God we encounter in Jesus Christ. The lectionary reading stops at verse 24 but I extended the reading because we need the whole story if we are to get an accurate picture of what following God involves. These last verses are crucial because they show Gideon's life changes immediately.

The story continues, "That night the Lord said to him, Take your fathers bull ... and pull down the altar of Baal that belongs to your father, and cut down the sacred pole that is beside it and build an

altar to the Lord ... then take the second bull, and offer it as a burnt offering with the wood of the sacred pole that you shall cut down." As soon as God calls Gideon, "that night" in fact, he immediately instructs Gideon to tear down the altar to the pagan god, and to make a new altar with the wood from the sacred pole.

Gideon is still a man with a problem. He has a different problem but he is still a man with a problem. It is one thing to have a private, personal spiritual experience. It is quite another thing to destroy the town idol and construct a new altar with the leftover pieces! The Lord seems less open-minded about idolatry than we, or Gideon, might hope. Evidently, God takes idolatry seriously. Gideon, understandably, decides to do this under cover of night but the next morning, the people find out what he has done and want to kill him.

Again, this is a story about discipleship, about what happens if you follow God. It is the story of every disciple -

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every single disciple. If you are a Christian, did God not call you? Has God not set you free? Has God not commissioned you? Has God not given you a completely new set of problems? However, these are the right kind of problems. Did you know there are problems that God never intended you to have? Right now, there are probably burdens you are bearing which God never intended you to bear. Those problems may even be consuming your best energies. Gideon was not supposed to have to sneak around and hide. God's intention for all Israel was, "I shall be your God and you shall be my people" but the Israelites had abandoned God and God had given them over to the consequences of that choice. When we meet Gideon, he needs to be delivered out of a problem. He is in the middle of what I am calling "the wrong kind of problem." There are problems that God never intended you to have.

I'll give you an example to make the point. I decide to buy a new car. It's a nice car. It has that new car smell.

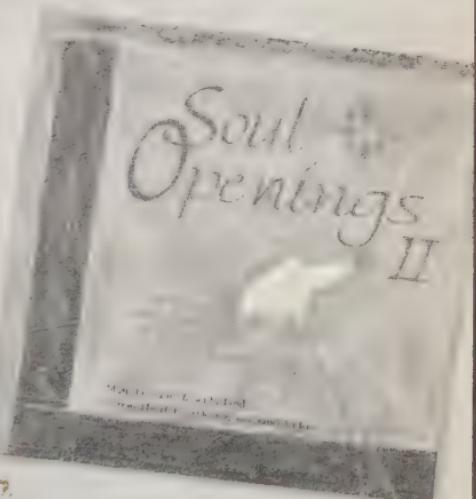
Every time I get into it, I enjoy the new car smell. It is all so efficient but now I have a problem. I have to wash my car weekly and ask the man to put in the "New Car Scent." I have another problem. A new car should have a new CD player but I don't have CDs, I have tapes. So now, I need new CDs for my new CD player. I have another problem. Now, when I park my new car next to my old car, that second car all of a sudden looks pretty drab. Maybe I need another new car? You know how the cycle goes. The more I get, the more I need. The more I buy, the more I have to maintain. I call that, "the wrong kind of problem" because God never intended my possessions to exert that kind of control over me.

On the other hand, following God brings the right kind of problems. For instance, the youth group leaders have been facing the problem of how to effectively use the small amount of space that's available to them for youth ministry. They have so many

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kids coming and not enough room for them.

The children's ministry here has the same problem. How do we receive all the wonderful children that the Lord keeps sending to us? It presents real, practical problems but those are the right kind of problems. There are problems that come with rearing children in the knowledge and love of the Lord.

You cannot let them watch the Super Bowl half-time show. I was reminded this week how we parents have to wisely screen what our children take in. This doesn't make you popular as a parent. You will be compared unfairly to other parents. Your four-year old will tell you you're a "bad daddy." What does he know about being a daddy? But it still hurts. This is a problem but it's the right kind of problem to have.

This message has two intentions. First, perhaps there are problems burdening you that God never intended you to bear – the wrong kind of problem. The wrong kind

of problem, no matter how small, can shrink your life. The wrong kind of problem can leave you hiding in the darkness with a few little bits of grain trying to beat out some life. Faced with the wrong kind of problem, we pray for deliverance. Gideon was delivered by God before Gideon delivered Israel. Perhaps there are problems you're facing that are simply the result of faithfully following and obeying the Lord. Those are the right kind of problems to have. The right kind of problems can even invigorate you. Faced with the right kind of problem, we pray for courage. I would hope as you pray and you think about Gideon and his problems, God would give discernment to know where to pray for deliverance from a problem that might be shrinking your life, but also where to pray for courage to face a problem that is part of the calling God has given to you.

– *The Rev. Andrew S. Rollins,
Trinity, New Orleans,
Louisiana*

Hillspeak Memorial

To commemorate the start of the second half century of the ministries at Hillspeak, a permanent Memorial, made of incised bricks, was started in 2003 in front of the Foland Cross in Trinity Park.

Individuals and groups may purchase these bricks to honor loved ones or show appreciation for special individuals. For each \$100 contribution, the name of a person you wish to honor will be engraved on a brick. The inscription may contain three

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AND GLORIFY THE SON OF GOD**

Introit of the Mass

From the Editor...

The Challenge of the "Left Behind" Series

The end of the world. That was the title of a recent article by Jane Lampman in the *Christian Science Monitor* on "the phenomenal success of the *Left Behind* series of novels (58 million sold)." A recent (February 2004) *60 Minutes* program also covered this theology which has some followers among a minority of American Christians.

Central to these books is the idea of "the rapture" of Christ when it is claimed that he comes quietly and takes his followers suddenly out of the world. In the movie *Left Behind*, after "the rapture" planes and cars crash because the Christians driving them have disappeared. Those remaining face terrible trials during the great tribulation, after which Christ will return again to earth.

What are we as Anglicans to make of all this?

It is quite wrong to say that the rapture is scriptural, it is no such thing. There are no references to it, zero, nada in the Bible. The idea comes from a latin translation of a verb, "snatch," which the Vulgate uses a word with the root "rapt" to translate.

The rapture is part of a much larger schema of eschatology called dispensational premillennialism. It was developed by John Nelson Darby (Church of Ireland originally!) in the 19th century, and Darby taught that Christ's return would be in two stages: one FOR his saints at the rapture, in which the church is removed from the world, and the another WITH his saints at the end of the great tribulation.

This theology made it into the *Scofield Reference Bible* and has been hugely influential in American Christianity down to this day.

There are so many problems with this view that one hardly knows where to begin. It has to postulate a coming of Christ in two stages, a total of

three resurrections, and a sharp distinction between national Israel and the church. Careful exegesis does not support any of this.

It leaves us with a world-eschewing theology, which is completely at odds with the vision of the martyr church which is at the heart of the book of Revelation.

It takes away from the heart of effective eschatology which at its center is Christological (we wait for Jesus' coming, not our removal or snatching), ecclesiastical (the church is the martyred pilgrim people of God waiting for Christ, living in faith that he who came is he who is coming), and cosmological (Jesus is coming to redeem the WORLD which God made by his word and which is the theatre of his redemptive activity).

In short, it is awful theology, even though it is nearly ubiquitous in American free church Protestantism. The New Testament only knows of one coming of Jesus, when he will judge the quick and

the dead, when he will judge and complete his story which is what the word history really means.

The only way I know to teach about eschatology is to teach what Christians have understood about these things, and then to dialogue with dispensationalism and explain why those who teach it are wrong. I believe dispensationalists deserve our great respect, because at least they are TRYING to understand these vital subjects, whereas nearly every Episcopal Church ignores them. It is hypocritical in the extreme for mainline churches to sneer at the authors of *Left Behind* without explaining why they are wrong (which they are) and what the RIGHT theology is in all of this.

Christ has died, Christ is risen, yes, but also, Christ will come again. Thinking carefully and scripturally about that last phrase is part of our responsibility as Christians.

— KSH

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